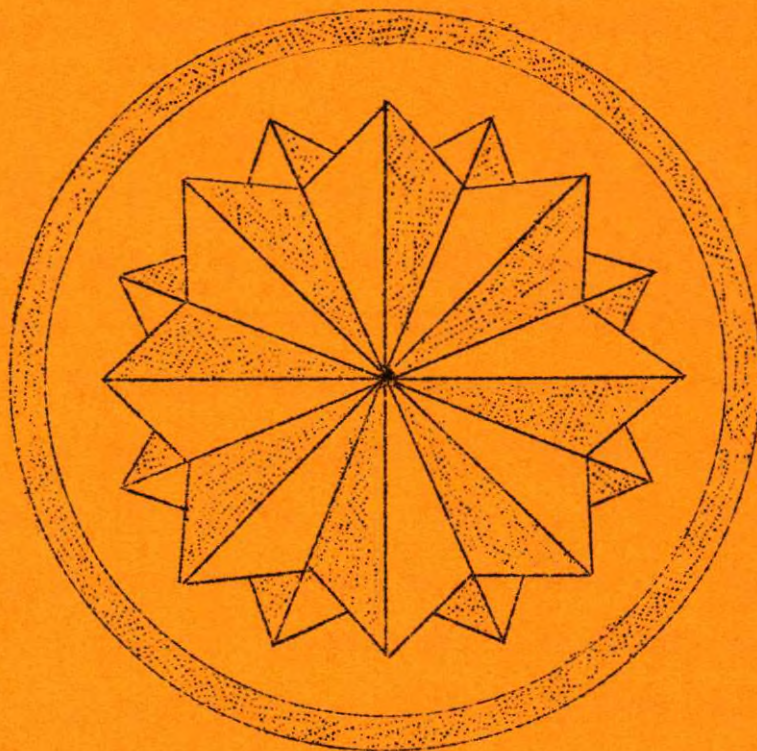


SEANCE MEMORANDA from the

Inner Circle

BSRA No. 10-G, Part Six of the 1949
Series of Seances, Previously Unpub.



through Mark Probert, medium

A Publication of::

Borderland Sciences Research Associates
Foundation, Inc.

PO Box 548, Vista, Calif.

SEANCE MEMORANDA of the

Inner Circle

BSRA NO. 10 - G: UNPUBLISHED SERIES. 1949, Part VI.

INTRODUCTION TO PUBLISHED SEANCES OF 1950, By MEADE LAYNE, Director

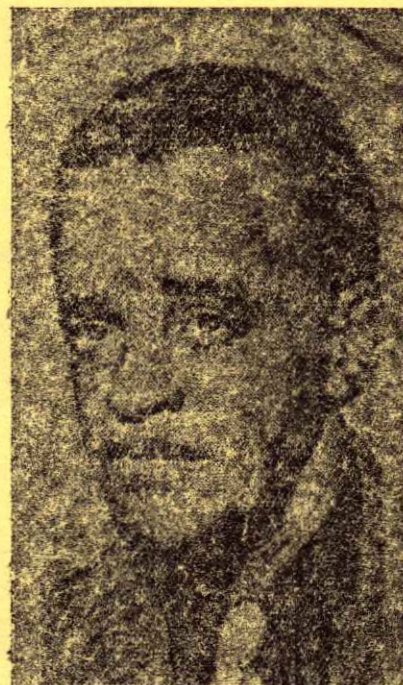
These booklets contain reports of trance mediumship only, and are concerned mainly with the opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization or religious beliefs. Mark Probert is a non-professional trance medium who has received no compensation for some four years of service, apart from donations at a small number of public seances.

To conserve space and reduce publishing costs, the names of sitters are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. Replies of the Controls are sometimes condensed but care is taken not to distort their meaning. Except where otherwise specified, all sittings were held in San Diego.

Copies of these and of previous reports may be had from Borderland Sciences Research Associates Foundation, Inc., PO Box 548, Vista, California.

* * *

This booklet is a clean-up of 1948 and 1949 seance material, transcribed but largely unpublished. It also contains items of historical interest, including two San Diego newspaper articles on the Probert mediumship, with brief quotes from the sessions attended by the reporter. Another unusual item is personal advice to an Associate, something rarely indulged by members of the Inner Circle!



MARK PROBERT

From the Newspaper Picture Accompanying the 1949 Article.

SEARCH MEMORANDUM of the

Inner Circle

5214 NO. 10 - 61 UNPUBLISHED RESEARCH, 1940, Part VI.

INTRODUCTION TO PUBLISHED SEARCHES
OF 1950, BY MARK PROBERT, Director

These booklets contain reports of research membership only, and are concerned mainly with the opinions of natural scientists on scientific, philosophical and social problems. They are printed for informative purposes only and not in the interest of any sect, organization or religious belief. Mark Probert is a non-professional research member who has received no compensation for some four years of service, apart from donations at a small number of public lectures.

To conserve space and reduce publishing costs, the names of persons are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. Replies of the Director are sometimes condensed but care is taken not to distort their meaning. Except where otherwise specified, all meetings were held in San Diego.

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This booklet is a selection of 1948 and 1949 research material, transcribed but largely unpublished. It also contains items of historical interest, including two San Diego newspaper articles on the research membership which dated from the situation attended by the research. Another unusual item is personal advice to an associate, something rarely obtained by members of the Inner Circle.

MARK PROBERT
From the Research File -
are accompanying the
1948 Article.

CONTROLS IN THE ORDER OF THEIR APPEARANCE

Lao Tse, Yada di Shi'ite, Professor Luntz, Raja Natcha, Charles Lingford, Arakashi, Prof. Harry LaVerne Twining

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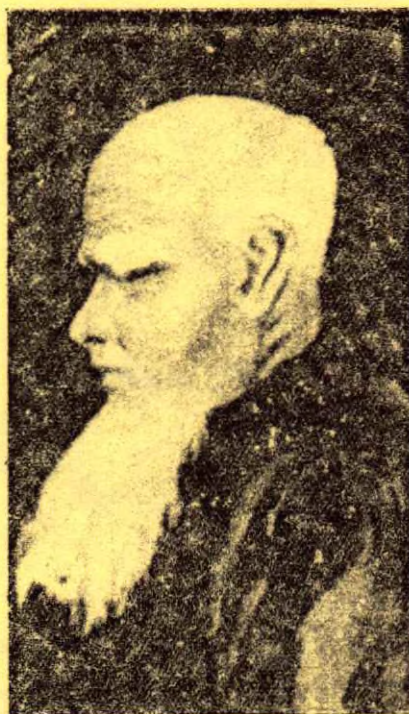
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Lao Tse

SAN DIEGANS' 'DEMONSTRATIONS'
INTEREST STUDENTS OF OCCULT

Ancient Chinese Philosopher_
-Speaks Through Mark Probert

An Article By Edmund Rucker in the
"San Diego Union", July 29, 1949

Not only the spiritualists but other theo-occult groups in San Diego County have been following with mixed emotions the strange psychic demonstrations of a former San Diego elevator operator and bellhop. Comments heard by your reporter indicate they don't know what to make of these purported phenomena. They are even inclined to scoff.

The mortal through whom the mysterious demonstrations, with their asserted contacts with the spirit world, are being presented to baffled San Diegans is Mark Probert, 42, of 391 Twenty-sixth Street. Reared in Brooklyn but a resident of San Diego for 20 years, he tells you he attended public school through the sixth grade and had no formal schooling thereafter.

The extent of his education is stated here because of the scholarly nature of the "communications" he assertedly receives. Those who have sat in on his trances say they have been privileged to listen to abstruse metaphysical discussions between modern residents of San Diego and a variety of mediaeval and ancient philosophers, including the Chinese sage, Lao-Tse.

These conversations, carried on in the intellectual stratosphere, and occasionally in foreign and even ancient languages, are apparently far outside the educational range of the human transmitter or go-between. After several talks with Probert, your reporter is convinced that it would be impossible for him to produce out of his normal consciousness the profound forum exchanges claimed for his sittings.

Among those who have become interested in Probert is Meade Layne, of 3615 Alexia Place, a retired college teacher, student of philosophy and researcher in the field of psychic phenomena.

It was Layne who in 1946 announced that he had received an occult report of a wing-flapping space ship, an announcement which created nationwide interest.

He explained that the information had come to him from psychic controls from "the other side," but he refused to name the control. It since has been learned that the word had been given him by Probert who is said to be "clairaudient."

DISCUSSION SOUGHT

In recent months Layne arranged for a shorthand reporter to attend some of Probert's trances. In a preliminary note to a stenographic report on one meeting, Layne asserts that at a previous sitting, "the seance communicator, Lao-Tse, twice suggested that a seance be held for the discussion of certain philosophic questions, and that the inquiries and comments from 'this side' should be left to me (Layne)."

Present at this meeting, in addition to Layne and the medium, according to the stenographic report, were Fred Prendergast, Mrs. Harriet Foster, Mrs. Kathryn Townes and Mrs. Irene Probert (the medium's wife).

The seance began with the voice of the "foreign control." There was a chant or prayer in some foreign language.

"I say prayer, just come to open meeting," the voice asserted. "Now I will depart and my good leader, my great teacher, my most beloved master, Lao-Tse, will speak." The shorthand report continues:

Mrs. Probert: "Won't you tell us who you are?"

Foreign Control: "No talk, go now."

Lao-Tse: "Good evening. I am happy to get together now with you, sir. (To M.L.) "I am pleased to know you, sir. (To Prendergast). "I hope this evening we will arrive at something -- though where -- that will be a question."

(To M.L.) "I believe you wish to talk on genius and whence it comes. Hum-m . . ."

PHILOSOPHER SPEAKS

Then follow a dozen typewritten pages of logic-chopping conversation, of which because of space limitations, only a brief sample can be reported here:

Meade Layne asks: "How are we to account for the appearance of what we call genius? To say that it depends on prolonged experience pushes the problem a step further . . ."

Lao-Tse: "It is as you say, sir. To base the explanation upon the facts of reincarnation only pushes the problem aside, because you then have to ask what embodiment and when? Over a series of embodiments? But, then again, when did it start?"

GENIUS NOT BORN

"I can tell you one thing, sir -- and that is, that genius is bred of sensitivity. It is something acquired over years of experience or experiments, neither in one life nor in many lives. It is a mental sensitivity to the great Cosmic Mind, to the energy flow; it is the ability to tune in the mind to what might be called the Akashic Records."

The voice of Lao-Tse is, of course, the voice of San Diego's Mark Probert. He, himself, tells you he does not know what is going on during these trances. He also says he does not know whether the "communicator" is really Lao-Tse's ghost, or any ghost whatsoever. He says he does not understand the phenomena he seems able to produce.

Probert insists that he is not a spiritualist, and he points out the vast contrast between the communications he receives and those of spiritualistic mediums. He claims to have not one or two "controls" such as teach or guide the mediums, but a total of 16. Among these numerous controls is Daniel Dunglas Home, a noted spiritualist medium who died in 1886. Another is a character who calls himself Arakashi, apparently a Japanese, also a philosopher.

Probert says he had an extraordinary experience 13 years ago which at the time he did not think much of. He was typing a manuscript for a San Diego physician, the late Dr. Henry W. Hand. They were working at Dr. Hand's lodge at Whispering Pines.

SPEAKS STRANGE TONGUE

"Dr. Hand noticed that I was tired after typing several hours, and suggested that I go and sit by the open fire and rest," Probert recalls. "I fell asleep, and when I awoke, he said to me, 'Where did you learn to speak Hindu?'. I said, 'The only language I speak is American.' He said, 'You were talking Hindu in your sleep.' Dr. Hand had visited India in his younger days.

"A few years later my wife told me I was speaking some foreign language in my sleep. After she had heard this repeatedly we decided to consult a neurologist. After my wife had reported the sleep talk to him he said, 'Oh you just imagine all this.' My wife got mad and said, 'You just imagine we are going to pay you.'

Finally some friends to whom the Proberts had reported his strange experiences suggested some experiments such as professional mediums conduct. Out of those tests came the claims of visitations from ghosts of men long dead.

Your reporter has accepted an invitation to one of Probert's sittings and will report his impressions thereof later.

D I A L E C T I C E X C H A N G E S W I T H
S P I R I T S T A K E N D O W N A T M E E T I N G

Voice of Ancient Oriental Says
Awareness, Consciousness Only One Thing---Motion

An Article By Edmund Rucker in the
"San Diego Union", August 9, 1949

A shorthand report of dialectic exchanges between erudite spirits communicating through Mark Probert, ex-bellhop, and San Diego friends, at a meeting attended by this reporter, was taken down by Mrs. Harriet Foster, who has been watching the Probert phenomena for two years. Space requirements limit this report to fragmentary quotes from Mrs. Foster's transcription.

The first voice is that of one who calls himself Yada de Shi'ite, an ancient Oriental dweller in the Himalayas.

MOVEMENT, MIND SAME

Yada--"Awareness, consciousness, motion--without there being something to be aware of, there can be no awareness; without something to be conscious of, there can be no consciousness. There is really only motion, movement. And movement is mind, in my opinion. All things move through the mind.

"It has been supposed by many that this out here that you call air, ether and so on, is something apart from mind. It is not; it is not apart from consciousness. It is only because this out here is consciousness that man is able to communicate with his fellow man.

TIME, SPACE ONE

"Many of your scientists today think they know what mental telepathy is--that in mental communication something moves from the mind of man to another. This is not so . . . You think of time and space as something separate; it is not separate . . ."

At this point Yada was introduced by Mrs. Probert to this reporter. After a courteous acknowledgement of the introduction, he said, "I want to talk to you because you are interested in knowing more of this sort of thing, and other things. You have reached the age where you can look at things impersonally--and that is very good. And you have a good many years ahead of you . . ."

At another point, Yada apologized for talking so much, and said, "As my honored friend, Lao-Tse would say, 'Do not shine the light of your wisdom in another's eyes, for it will blind him and he will attack you.'"

There was quite a stir in the room when the voice said, "Good evening, this is Lao-Tse." A visitor said, "We are honored to have you with us, Lao-Tse." To which the voice replied, "Thank you--thank you very much."

"It is good to be with you again," Lao-Tse continued. "I have not always been able to come through of late because I have had other work to do . . . We do not wish to say something odd or unusual; we want to express our ideas and hope they will awaken others perhaps to the wisdom within themselves . . ."

LAO-TSE SPEAKS

Much of Lao-Tse's utterances appeared disconnected and incomplete. Asked about the Palomar Observatory, he said "That is very interesting. Man may make a telescope of such giant proportions that he can look out further and further into space . . . and what will he find? More space.

"No matter how great a telescope he may make, he will only look out into space -- because space is consciousness, space is awareness, and there is no end to conscious awareness . . . Look at the appalling magnitude of your suns; they are no more than little matches in a vast sky."

GREATNESS UNCERTAIN

Asked whether the Chinese people are better off today than in his era, he said:

"That, sir, depends on many things. Long, long ago China was a great civilization; today she also is a great civilization. But we must ask ourselves, 'what is greatness?' In every condition of greatness you will find lowness, foulness, degradation, suffering. Why? Because they (the civilizations) all have been based on physical life . . . So little has man been taught of the soul . . . So, I do not know whether they (the Chinese) are better off . . ."

We will have space for reporting only one incident in Prof. Luntz' talk. When he was introduced to your reporter, Mrs. Probert told him this new visitor had been writing a series of articles in The San Diego Union about occult faiths.

"I know that," the spirit replied quickly. "I've been reading those articles over the boy's shoulder, and have greatly enjoyed them." So this historian already has one foot on the other side.

THE INNER CIRCLE

Deep Trance Mediumship of Mark Probert

"THE NATURE OF PRAYER"

Let us for instance examine the work of the good Reverend Franklin Loehr in his search to find out if prayer can make a plant grow. Let us discover that prayer CAN make plants grow and curses can kill them, as we shall surely discover, let us not stand around with our silly mouths dangling on our chests in awe, but let us ask ourselves the next logical question, to wit, "How? - What is the mechanics of CONSCIOUSLY directed prayer and CONSCIOUSLY directed curses that gives them the power to sustain or drive out the life force that animates material substance." Then let us ask ourselves if we who honestly want the truth of these things have the time to stand around making such zombie-like statements that the use of prayer to make plants grow is "asking God to do tricks" and saying "Let's keep science for 'physical reality.'" I am sure we will discover it is a great deal later than we think.

Now comes the question: HOW does prayer make a plant grow? In order to understand the answer to this question I believe it will be necessary first to change our thinking in regard to what we have been taught in our school books, concerning the nature of matter, and next we will have to completely revise the opinions given us in our religious teaching, that that which is called "Spirit" is some form of unknowable and effervescent nothingness and that we will come to know it all in some distant tomorrow in some never-never land. NOW is the only time to learn about anything!

The nature of physical substance: I think that right here is where the lay person must be made to realize that the NAME of a thing is NOT the thing itself but simply a tag or label placed upon certain given lines of motion so that they will not be confused with certain other lines of motion, and is but a method of cataloging what is called "sense data". As an example of this, let us take the seed of any plant and these are the qualities we will give to it: roundness, softness, hardness, smoothness, roughness, thinness, fatness, largeness, coldness, warmth, etc., then redness, brownness . . . However, none of these are properties of the seed in question but are entirely properties of the individual's senses.

Now let us reduce this seed to its minute building blocks called cells. In the past these little bodies were beyond the reaches of the physical senses but there is now an electronic "eye" that is capable of seeing them and bringing them within range of the human eye. Not only can the surface action of the cell be observed but its interior as well, and it is shown that a cell contains within its walls other cellular bodies darting about and pulsating in a liquid substance. Now then, could we extend our vision still farther or deeper into this minute world called cellular and sub-cellular, we would eventually come to what is called the world of "atomic" structure.

In the not too distant past it was believed that atoms contained within themselves the properties called roundness and hardness and that they were the indivisible. Today we know better - that is to say we know that an atom is neither round nor hard and by no means indivisible. Indeed we know it to be no more than an energy field. However, the question arises as to what is the nature of the surrounding spaces that an energy field is presumably operating in. We will find that the answer to that is - "It is not working in a media different than itself, for that which is thought of as 'space' is not a vacuous condition but is itself energy." If this is true then I am sure we can understand when it is said that the human body as well as all the untold billions of bodies in the vast starry realms was created out of this space-substance. The human mechanism may well be thought of as a sensitive point of energy that is capable of registering a given number of vibrations in what is called light and sound and heat and cold. That these latter three are not different things but are one and the same thing and simply being recorded by a variety of organisms in a variety of ways.

All forms, or what are called "things" have a field. The observable is but an extension of that which is called the "unobservable," and the former is classified as "sense" data, while the latter is the matrix out of which the "form" has come and in which it has its existence. This matrix or continuum of form is sometimes referred to as the "auric" light and can be seen with the use of a specially treated piece of glass called the "Kilner Screen" and many people are capable of seeing it with the naked eye under certain conditions.

Now let us take the seed of a plant, any plant. Setting this seed before us we begin to see it as something more than mere "sense" data which in the past led us to the erroneous belief that that which we observe is the thing-in-itself. We know now that this seed we are gazing upon is made up of minute bodies called cells and that each of these so-called cells is made up of more minute bodies called molecular bodies and that molecules in turn are but the grouping of still smaller forms called atoms and that atoms consist of much smaller units called electrons, protons, neutrons, etc., and while modern science refers to the latter as simply "units of energy" it is known that that which is called energy consists of sub-atomic particles. Now, as much as the lay individual, as well as some scientific minds, may like to talk about either matter or energy as being particulate, the fact is there is no such condition as a particle of matter. I have used the word myself, but only as a means to express some very abstract ideas in concrete form. That which is mathematically considered as a particle is for the sake of convenience called a stress or strain of that which is called space, and space is an extended field of awareness of all forms. It is this field that Hindu psychology calls the Center of Creation and the awakened Christian mystic refers to as God. The word God means "good" and the word good means balance. It is in this field that with the force of consciously directed thought the energies of the brain can come in rapport with the extended field of a plant seed and stimulate the seed into greater activity called growth.

Now, let us consciously direct a prayer for someone suffering a disease of the body and we will find that practically the same conditions take place with the human body as takes place with the plant body. By that I mean the human body like the plant body is cellular and is therefore open to cellular breakdown, and when the cells of an organism break down or die faster than the body can replace them one has a disease of some kind. This is as true of a plant as it is of a human. However, while the difference of a plant and of the human are quite vast, these differences lie more in the abstract or extended world than in the concrete or world of appearances.

The human being is a self-governing unit and can not only reason from cause to effect but can act upon such thoughts. This ability not only sets him apart from all of the rest of creation, it makes him at least potentially Master and Creator of what is commonly called existence. (This latter statement will be rejected by the masses in general and so-called Christians in particular, for it burdens them with responsibilities that are far beyond their ability to handle). But because individuals singly as well as collectively have been mentally conditioned to believe just the opposite to this they have become open to all manner of ailments and general misfortunes and their sufferings are greatly enlarged upon by the simple but tragic fact that they know not the source of them. He is to be likened unto the man who, while standing in a room containing several other people is placed under a deep hypnotic spell and given post-suggestion that when he awakens there will be no one in the room but himself, and taking this suggestion is quite unaware that the room still contains the same number of people as it did before he was hypnotised, and that now some of these people have needles and other sharp instruments in their hands and others have feathers.

Every so often one of those with the sharp instruments sticks him or cuts him and just as he howls in pain some one tickles him with a feather which brings him a great deal of pleasure causing him to howl with laughter.

This hypnotized person knows that he is alternately experiencing pain and pleasure but he is unaware of the origin of either. This rather deplorable situation has led him to all manner of mental and physical gymnastics in his efforts to escape pain. By and large however, the majority of such gymnastics that he puts himself through become a vicious circle that leads him right back into the face of that which he was madly and blindly seeking to escape, for they are predicated upon the theory that "by drowning himself in sensual pleasure pain cannot touch him." What he fails to see is that pain and pleasure are simply two sides of the same coin and are the basic properties of life, so they cannot be run away from.

As true as this may be, there comes a time for most of us when we find ourselves confronted by problems which we find we can neither run from nor face. What are we to do now? As a rule, such a situation leads many into what are called "inner conflicts" which in turn may in time lead to some form of organic disorder. As organic disorder means there is a cellular disturbance going on in that organ. A cellular dis-

turbance implies the fact that a chemical change is taking place in the cell structure that is not to the advantage of the organ as a whole. Such chemical changes as a rule take place by what may be called molecular disintegration and molecular disintegration can take place only one way and that is by some force of an extraneous nature working upon that molecule and causing a rupture in the electro-magnetic field that holds the molecule together. This means the cell is suffering an energy leak.

This extraneous force that I speak of as working on the molecular structure of the cellular body is called "mental" or psychic force. I do believe that we should now see quite clearly how the mind of one literally attacks its physical self via the nervous system, and very often destroys its physical machine in the face of all who try to stop it. Many doctors have found themselves quite puzzled as to why their medicines and drugs have failed so completely in healing certain patients while other patients having the same ailment seem to respond to them almost right away.

These well meaning medical people do not seem to be aware that that which shows itself as a physical ailment has its roots in the psyche and are sown there by both conscious and unconscious emotional attitudes to the experience called living, so they seek to destroy the ailment by the application of drugs to the ailment of appearance. This is like lopping off the tops of weeds and expecting them not to grow anymore.

Psychiatry and Psychology seem to deal with the so-called "Unconscious" of a person as though it was something he was born with, like a finger or a toe, and is therefore a product of the body. The truth is, a body is NOT born WITH an unconscious self but OUT of the Unconscious, which means that the body is an externalized expression of the unconscious. The word, "Unconscious" however, is largely meaningless for we live in an ALL conscious universe. Were this not so, no "Thing" could have any contact with any other thing and if there was such a word as prayer it would be without value. As it is, prayer is a "Tuning" in of the physical self to its mental self or source of "Things". Unfortunately, most of us are taught to believe we are separated from the Source of our own being at all times other than when we are in the act of making some kind of conscious supplement to it.

The fact is every created thing is in constant contact with It because all shapes and forms are but extensions of It. When I make a conscious appeal to my "Higher" self or source of my physical form to heal the physical form of another, I put sincere emotional feeling into the plea as I direct my thoughts toward that one.

This consciously and intelligently directed emotional energy on being discharged from me causes a motion in what is called the Universal Mind. The Universal Mind is the matrix of all forms and shapes of what is called "Things". Said "Motion" acts as a positive image or idea in this Universal Mind. This positive thought not only brings about a change for the better in the individual you have aimed your prayer at but its effects are felt in varying degrees in all the created world -- that is why it is said, "That which we do shall come back to us a thousand fold" and "That which we think shall be thought of us."

This cannot be construed as a "Be Good" philosophy whereby you will get "pie in the sky when you die." It is a scientific fact built on the law of cause and effect. The Universal Mind cares not one whit what one does or does not do -- The Universal Mind knows nothing about moral laws; as such these, too, are creations of the ego-physical man to protect himself from his own prime evil nature, which is highly emotional and negative, not negative in itself, for nothing is negative or positive in itself, but is so by the nature of its point of origin.

This means that good and evil or positive and negative are never any stronger than their source of birth. Proof of the latter statement is amply demonstrated by the failures, as well as the successes of Rev. Franklin Loehr's group in their experimental work with prayer.

Many individuals say they believe this or that, yet they can neither get nor demonstrate required results from their asserted belief -- Why? Simply because it is only their body consciousness that is speaking through their lips. Their sense of belief is not incorporated in what is called the "Unconscious" self, meaning the unconscious does not believe it, therefore it cannot help the body consciousness to demonstrate what it says it believes.

However, the reverse is also true -- meaning there are many people whose unconscious knows the truth concerning certain things which their body-consciousness knows nothing of. However, whether one knows a thing consciously or unconsciously, there is a law called the law of Boredom which operates in everything we attempt to do. Its action brings about a state of fatigue in us which is recognized by an ever increasing loss of interest in such things, and because I can see the shadows of said boredom beginning to show in the eyes of the reader I will say -- Thirty.

THE PROBLEM OF THE SECONDARY VOICE

As most of our readers know, the communications received through Mark Probert, and often mentioned in this publication, are obtained by the spoken word while the medium is in deep trance. After many experiments with various types of recorders, we finally purchased a "Recordette", which transcribes the voice direct onto a disc instead of a wire or ribbon. The chief objection to this is, that so far it has not been possible to make a good copy of the record onto other discs, so that they could be played on an ordinary phonograph. But the play-back on the recordette itself is quite good. In listening to such play-backs, a curious phenomenon was noted. A secondary voice was faintly audible at intervals, which kept just ahead of the medium (or his Control, rather). If the Control said (e.g.) "This will come about in time" - the secondary voice could be heard saying faintly, "This will come ..." just ahead of the medium's words. The off-hand explanation, of some kind of wobble or jumping of the needle on the disc, did not seem satisfactory, and was finally disposed of when in one instance the first word of the secondary voice was different from the first word spoken by the Control. As if,

for example, the Control said "this will come," while the secondary voice whispered or murmured "it will come . . ." The RR editor inquired of engineer John Hilliard concerning this phenomenon, and the following paragraphs are from his letter concerning it. The matter may appear a very minor one, but its implications, as BSR Associates need not be told, may be of considerable importance.

"As to the secondary voice on your recorder -- Lao-Tse's comment on sound in the last M.P. seance Report is exceedingly interesting to me, and I think I understand what he is getting at. The voice, if I understand the conditions correctly, does not get onto the record via the atmosphere and the magnetic field used in impressing the wire. I don't believe the phenomenon would occur in a mechanical record cutter making plastic records. A wire recorder (and the Recordette used - Ed) involves magnetic and electronic fields which may be sensitive to etheric sound waves (hypersonic waves)."

We here quote Lao-Tse as follows: "Now I speak, but I do not necessarily speak with my mouth, and thought carries sound - though you may not know that." (Q). "Yes, thought may be said to carry sound on your plane also, that is, it may sometimes be picked up as sound - like now, before I speak, the thought is there. Before you say also, the mind says also; and that goes out into the ether and carries a sound wave, of course of a much finer grade." (Q). "Yes, in our terminology a sound can be either etheric or atmospheric vibration. In the deeper layers of the atmosphere all manner of life exists, including the purest of sound." (Q). "Voices that people often hear when just dozing off to sleep are an example of this purest sound. If it were not there to be heard, you would not hear it. That is etheric sound, not atmospheric, but it occurs in the deeper layers of the atmosphere - yet, there is an air wave in connection with it ..."

Lao-Tse's position seems to be that sound may originate either here in dense matter, or on the etheric, which is also a grade of matter, and the sound spectrum is continuous. At one end of the spectrum the sound "becomes pure mind substance, out of which all things originate."

"I had a friend one time" (writes Mr. Hilliard), "who could observe clairvoyantly the phenomenon Lao-Tse describes, of sound fading into the ether. She SAW an old-fashioned clock striking its hours - a sort-of expanding rainbow, bright yellow at first, and fading off into deep purple, red, orange, and yellow again. She could SEE it for a while after the physical sound ceased. This concept tends to substantiate our pet idea that matter is basically continuous through all the planes. The demarkation into planes is a phenomenon of the sense mechanism of the observer. The fading out of sound is simply the limitation of our sensory apparatus. Sound which cannot be heard we call supersonic. But the vibrations, part of which we hear normally and call sound, range from below our (sensory) continuum to the 'spiritual' planes 'above'. And a vibration begun in any one may be heard by some ears and not by others. But a wire recorder, because it involves electric and magnetic fields, may well be sensitive to etheric sounds." (Supersonic vibrations at the etheric end of the sound spectrum). "The picture as a whole must also involve the medium - otherwise we would be reading in our radio journals about trouble with double-talk on wire recorders."

"And how does the medium fit into the picture? I think the structure of a medium's etheric body is different than in case of a non-medium. Whatever the difference is, it seems to act in a way similar to a catalyst, making the immediate surroundings of a medium hypersensitive. Mark's aura does something to the recorder, adds to its immaterial parts in such a way as to enable it to respond to etheric sounds through its magnetic channels. Note the remarks by the control Arakashi on projection of the etheric body during control (Report VII, P. 200). Such disturbance may set up tensions of a magnetic sort that would slightly alter the structure of the magnetic fields of the recorder, making them sensitive to etheric sound. I wish I knew for sure."

And so do we! We quote part of Arakashi's remarks: "In all this work there is a slight amount of projection. It does not extend out beyond the body to a noticeable degree, but the nervous system causes a slight projection of the etheric body, about so much (indicating 8"-10" with hands). The psychic body is extremely sensitive and is connected with the nervous system to a high degree. Any sudden touch or light causes that body to pull back . . ."

Writing on another date, on this same subject of the secondary voice, Mr. Hilliard continued: "Consider the crystal in the microphone - it has a geometric arrangement of its elemental parts, such that when a pressure is applied to it some of the bonding electrons will tend to move along certain lines, thus producing a very minute potential in the crystal, which in turn tends to cause a current of electricity in any circuit attached to it. A varying pressure, such as a sound wave, causes a corresponding variation of potential. The crystal potential is connected to a grid in a tube of the amplifier circuit, and if the grid potential varies the tube current will do likewise. Further amplification by one or more other tubes gives the power to operate the cutting stylus or the magnetizer. As we imagine it, the variation of the distance between the geometrized atoms of the crystal along particular planes causes the variation of electric potential. In the 'mike', sound is made to 'squeeze' the crystal in a certain way.

"But suppose the crystal has been imbued with etheric substance, either by virtue of the presence of the medium, or of the control, or just naturally. When the etheric vibrations move it, it might also change the potentials in the atomic structure, and thus produce a less pronounced electric impulse.

"If the mike is picking up the secondary voice, it would become fainter the farther the mike is away from the medium- unless the diminishing of hypersonic waves is less rapid than ordinary sound - which of course depends on the medium of transmission. The etheric sound might travel a good deal further than the medium's voice, before it became inaudible . . . These ideas cover the crystal type pick-up, but a carbon mike might work in somewhat the same way. And, as I have said, the ethers of Mark's vital body may quicken the mike and the amplifier (so to speak), thus it enabling it to pick up the etheric sound."

Associate Hilliard also raises the question, whether the phenomenon of the secondary voice may not give us a clue to the problem of an "ether bridge" for instrumental communication. Can the control produce a recording of the secondary voice, which is said to be the sound of his own thought, without the medium speaking in any audible way? The presence of the medium would still be necessary, since presumably the ethers of his vital body are necessary; but it is not certain that any audible speech by the medium is required. It would amount to the control making his own record, without employing the vocal organs of the medium, and without any ectoplasmic "voice-box". M.L.

INNER CIRCLE ADVICE TO AN ASSOCIATE

Letter from an Associate to Meade Layne - January 13, 1948.

"I am just as positive as you are that the phenomena through Mark Probert are genuine, and that there is no faking, conscious or subconscious, involved. My hasty writing apparently brought out incorrect statements in this case. But about frankness of the Controls - we both know that they often have to get permission to state certain things. Just got a letter from Associate FGH, and in it is a statement indicating the thing I fear in the present problem, 'The thoughts of inventors are guided from the higher levels unbeknownst to them. If anyone still gets on the trail of something he shouldn't, he will be removed or otherwise made safe.'

"I would like you to read the following statement to 'X' (the Yada Di Shi'ite) and to Lingford and get their comments, favorable or unfavorable. I think it is important:

'During my first three or four years of life I was able to see large, shadowy beings about the house, and would point them out to my mother and describe them; but she was unable to see them. When I was thirteen I made a decision which I think is relevant. It arose from a Sunday School lesson on Solomon. The decision took the form of a request that even if it cost me everything else, I wanted knowledge of reality even where it might be forbidden. In Sunday school they taught there were things man should not know. I requested to know those also. As a psychological factor that is very relevant to my present life.

'In 1930 I completed the study of a theory of operation of the brain, which gave me a theoretical circuit which could be embodied in an electrical machine. In 1937 I learned of a principle too dangerous to even mention its application except to say that it could be printed on one sheet of paper so that anyone could understand it, and that if it were so printed and distributed publicly it would soon destroy civilization; and if I chose to use it for my own ends and it didn't get away from me, I could force my will on the entire world. This was a test, I think, and to have used it would have been suicide!

'Shortly after my birthday in 1945 I read certain things which forced me to reconsider my atheism arrived at in my late teens. Since then, I have been engaged in an intensive study of occult and supernatural data and statements and phenomena and am still so engaged. Simultaneous with that began my career of writing for a living which leaves me with plenty of time for such study.

'There is a strong feeling in me that I AM a spirit from a very high plane, and that I am here for a very definite purpose connected with the necessity of a change in the world from the course it has pursued for the past few thousand years at least. This MAY merely mean that I did not exist before 1909, and that I am an instrument of some very high spirit or group of spirits. If I assume that my work is to meet with success, then I can say with certainly that it will change the world completely.

'Finally, I would like a positive statement as to whether I am acceptable to Mr. 'X' and the other Controls in the light of the above disclosures, and, if so, whether I may count on their active help in the future. If not, I would like to know so that I do not impose.'

"There it is, Meade; a discussion of this great personal problem seems necessary. I have been working under great strain lately and that strain will have to be relieved some way soon. Whether the strain is purely psychological or not I don't know; but there have been some strong impulses to simply drop everything, walk out of my life of writing, study, and everything else connected with my past, and change my name and live alone and forget it all. It's been growing increasingly worse."

MEADE LAYNE'S REPLY

Dear Associate:

Your letter came the 15th A.M. Mark came to my house about 3:00 P.M. and looked over your letter, then went under control. This is the most remarkable personal communication I have ever written down for anyone.

Some of it is pretty stiff talk. But it is stuff which even your best friends here have hesitated to say to you, at least in such emphatic language.

For my own part, I concur.

You have caught this devilment in time, and your own folly in time, and you may thank your Gods or Guides or your luck that you have done so.

The urgency and gravity with which these communications were given would make you realize their supreme importance.

ARE YOU GOING TO FOLLOW THIS ADVICE?

It's not merely your own welfare as a person I - all of us here are interested in. It is your work - the work you can yet do IF you choose.

No scientifiction! That damned stuff (which you write very well), or a large share of it, is working evil in the world. I have always believed this. It is not Art and it is not science, nor literature, nor philosophy; it is an anonymous bastard form full of evil suggestiveness. I hope you don't resent that too much. You have great facility with it, and it is profitable, and an outlet for your speculative thinking, and your writing is good for that type of subject matter. There are levels of it which are clean and stamped with true creative Art and genius. But NOT in any scientifiction magazine on the American markets. I hope I haven't offended you. But I feel sure that in days to come you will either write on a much higher level, or the worthier pursuits of pure science will demand all your efforts. The matter of income will be taken care of, by yourself very competently, or by your Helpers if necessary.

You have rare gifts and rare Helpers and high promises. I don't want to be presumptuous, BUT

DON'T spend days and weeks putting your affairs in shape, deciding what to do, where to go, trying to finish this and that. Take the wife IF you want to, and move out for a month - a trip, I mean. BREAK OFF CONTACTS. Don't even read letters dealing with occult subjects. Put advanced scientific speculation away from you. Play if you can. Live with the simple practical things of earth. Log-splitting is better than the calculus. It's only for six months! But do it NOW. I mean NOW. I'm no authority, but I have seen and tried to help a half-dozen persons in a position similar to your own - NOT comparable in degree and importance perhaps, but similar in essentials. I'm telling you, take the advice of these Guides NOW. Don't taper off - cut it! There's too much at stake for any dilatory tactics. Today you're at the helm - and you'll stay there if you have the wisdom and real desire and moral-or-will energy to make a clean break, for SIX MONTHS only - with science, occultism, and fiction of the type you have been writing. Your safety is in your own hands. Not one person in a hundred million has the opportunity of direct advice and warning which you have, with your Helpers and Guides. In a month you will realize the value of the change and seeming sacrifice - and its necessity. I urge you to reread the advice of "X" and Lingford until every item is deeply engraved in your consciousness. They will not keep, of course. No one can be of much further help, except your own good judgment.

Your friend,

(Signed) Meade Layne

THE SEANCE MATERIAL

January 15, 1948.

Mr. "X":

I feel that this is a very important matter. If not handled now it may be very difficult to do anything about it later. All of us here greatly regret this condition has arisen. Yet much can still be done.

Men of the type of this associate are apt to lose the equilibrium of time and space - of mental time and space - they get out of harmony with it.

I want to tell you, you MUST impress on him that he must drop what he is now doing, for a time. (Q). I mean, all scientific work, and ALL occult studies. He must study nothing of that sort (occult). He does not have to run away; that would be foolish. His mind is trying to escape from the pressure. Escape can be found ONLY in dropping his work until his mind again feels free from pressure. He must occupy himself only with commonplace mundane things for a time. In three weeks he will feel better; in six months we believe he can resume scientific studies. While he has not made a great name for himself in the scientific world he has the sum and total of genius.

(Q). Yes, there is a degree of trouble from entities who do not want him to know certain truths. And as you must know, the pursuit of this kind of work alone pushes open the psychic door. If he cannot close it, it will be left open. Do you not recall that your good friend and mine, Lo Sun Yat, made the same statement about the big man, Jack Tate.

It is NOT too late to stop it. And the door MUST be closed. (Q). No, he must NOT write scientifiction - other kinds perhaps if he likes.

He will soon feel better, but at least six months must elapse. Excuse me now.

Lingford: (Some parts of the letter had been read in the interim).

It is irrelevant who or what this associate was in the past. Tell him it only is important what he is now. We cannot allow him to go on in this manner. We do not want disturbed mentalities to work with. We want sane and healthy thinking. He has this, but he will lose it - as things are now going. Make this change at once. We all agree that this condition must be stopped. He can go on with his work at another time. He speaks about not being stopped, but he will stop himself. This stopping is very necessary and is his only way out. He MUST close the door, and the way to do that is to drop ALL occult matters. And let him remember that what you call weird and fantastic stuff opens the door on the astral levels - on the astral slums. His other work is so much high-

er! He is like a man with \$1,000 who puts his hand in a filthy spittoon to pick out a 25¢ piece.

You speak of his using fiction as a means of speculative thinking. But his real speculation is of a high nature, and the fiction perverts the truth. The consciousness of this perversion leads to mental upset.

His scientific work will be aided by high sources and he will obtain good results. Yes, he will get abundant help. But he must go into this work in a commonsense manner. Let him not assume that he is doing great and unusual things - but just be glad and grateful that he can do them. Let him take his work as something common, as a job to be done and which he can do, be more casual and easy. He is not going to change the world in a few years; great changes take place very slowly.

It is true that this associate has come here for a special purpose - but it is no more important to the world than the missions of many great men have been in times past. It is true that the world, I mean the minds of the world, are advancing very fast, but this is not out of harmony with the order of nature.

I advise him NOT to go off alone, but to stay with his wife and friends. But no more speculation along occult lines. He is extremely psychic - and that is all the more reason why he should do as we advise.

When he returns to his work he will receive great help. He has a wonderful mind and we are grateful for being allowed to help. But this is a true climax for him.

His helpers and guides impressed on him to write that letter to you, Meade.

But all our efforts will avail nothing if the patient will not take the medicine.

He feels that time is an important issue, but it is NOT. And he will SAVE TIME by stopping his work.

Impress on him that he must take everything in a common, ordinary vein, in a causal way.

Tell him he is a scientist and not a child - and not a Messiah. Be simple and homely. Cease to concern himself with the mystery of his being and history and mission, and do the work at his hand, and be grateful and happy that he can do it.

He will receive great help, when or if he returns to his work with sane and quiet mind - as he will do if he will follow the advice and help we are trying to give him.

Goodafternoon.

Addendum: (Reply to questions, omitted above)

Re, the principle learned by you in 1937. Yes, the power would act or the principle apply in the way you state. Yes, it was a test. Yes, it would have been equivalent to suicide to try to use it, for the higher Powers would have interfered.

Re, question as to whether acceptable. Yes, you are very acceptable to me ("X") and the others here. YES, you can count on our active help when you resume your scientific work. Be sure of that.

A FEW REMARKS OF THE RAJAH NATCHA

April 11, 1948 Seance

(M.L. read a part of the foregoing letter with regard to identity of "Rajah Natcha" and his possible connection with W. Q. Judge.)

Rajah Natcha: It seems you received some sort of communication from a friend of yours who believes I was in some way connected with a person named Judge. No -- it is my belief that he was in very strong rapport with an advanced yogi, an advanced teacher, a Guru.

Rajah Natcha: Also you were talking about an obsession case about which a lady, a doctor, had written you. I would like to hear the letter, if you wish to read it. (M.L. read letter from Dr. Ethel Lynd about a patient, a metaphysical student, formerly a member of Unity, the Theosophical Society, and -- lately, the I AM group -- who was greatly in need of help -- a case of obsession.)

Rajah Natcha: I, in the past, came in contact with the Ballards. Those people have a lot to pay for. They have caused a great many people to become obsessed by the ignorant use of mantrams. If you do not know what the expression of words does, you are bringing a great deal of trouble to yourself. Mantrams have to be understood by the ego, the personality. They have to be put forth in a certain manner. Words in mantrams cannot be used flippantly and by the ignorant. They will be like boomerangs and come back upon you.

M.L.: Will you tell us what the principle is in the use of mantrams?

Yes; to use a mantram best suited to you, you must find it in your meditative hours. I cannot suggest to you what to use.

M.L.: Is there any connection in numerical values and vibratory rate?

Yes, there most certainly is.

M.L.: Is there any advantage in use of two or more words of the same vibratory rate in a mantram?

Rajah Natcha - continued

Yes, these things have been worked out by the Great Ones.

M.L.: Asked about Dr. Littlefield's use of two or more words in the same mantram having the same numerical value.

Each alphabet, in whatever language they may be spoken, have their mystical equivalent.

V.B.: Are some numbers more potent than others?

It depends upon what you are using it for.

V.B.: A healing mantram would work better with one rather than another number?

Yes.

V.B.: Can you tell us why?

Depending again upon the numerical values in the name, the date of birth, the things concerning the person for whom the work is being done.

M.L.: Have you any word for us in connection with Dr. Lynd's obsession case? Would the use of mantrams be indicated there?

A use of mantrams along with powerful suggestions, spoken suggestions. I do not know that this now will work, because this woman has caused her aura to be very badly torn, and unless passes are used along with it to heal the aura it may not help.

M.L.: What kind of passes?

That I do not know, because I do not know the personality; I do not know her state of mind. A lot depends upon her ability to understand -- the patient's ability. Now, this curing process could be worked away from the patient, but it would take a lot of patient meditation -- a lot of energy from the mind of whomever is acting as the healer.

M.L.: You do advise that Dr. Lynd use passes in healing this patient?

Yes, passes should be made and mantrams at the same time. I think, if you have the ability to do so, it would be well to formulate some of these mantrams and send them along to her.

M.L.: I will, as soon as I can get the patient's name. Would Latin translations be better?

Yes, in her case Latin would be best.

M.L.: Is there some special value in using the Latin or Hebrew?

Rajah Natcha: Yes -- the old Hebrew is better understood by the self.

M.L.: Question concerning the respective value of consonants. No answer to this question recorded.

V.B.: In insulin shock cases -- is there any bad effect on the aura?

There is no lasting effect on the aura; on the body, yes. The use of insulin has a strong tendency to form particles in the veins and to cause finally sclerosis of the arteries.

V.B.: But has it not been used successfully in obsession cases?

Yes -- you know what is known as "truth serum."

V.B.: What of the effect of that?

In many cases it shuts off the small veins running into the brain. This causes convulsions that may wear off after one or two attacks and may not. These attacks may continue over a period of time and eventually kill the patient.

I.P.: Aren't the doctors aware of this?

I should think they would be -- but, if so, why do they use it?

M.L.: Is static electricity better?

That is the best.

Question: Is it important to have a medium present in obsession cases to take over the obsessing entity?

No it is not. In fact, as I understand it, it would not be a good policy to have obsessing entities enter in a promiscuous manner the body of any medium -- even for the purpose of persuading it's withdrawal. If a medium wishes to go into work of that sort, he should be well advised and have guides on our side and a psychiatrist in attendance on your side. I think I will go now.

M.L.: Have you anything to say to Mr. Barkus here?

You, sir, I know. You have within you the power of instant healing.

Mr. B.: Yes, I realize that I have been able to do what seemed miraculous healing, but I do not understand why.

Follow the urge to do it, for it is a great work and there are all too few like you. Your friend, Dr. Wentz, is a man who is far, far advanced in occult knowledge, and yet -- strangely enough -- he cannot heal.

Mr. B.: I have done some things that he said even the best in India could not duplicate.

And you ask if I know you! I will speak to you again, and will tell you things that will be of great help to you.

M.L.: Would you like to speak to him through these meetings?

When the time comes, I will talk to him -- possibly in the meetings, but we will leave that for a future time.

Mr. B.: Many thanks for the message.

I am the one to thank you. All of you make it possible for me to come and talk. This lady (Esther Poulschock) -- you do much meditation. It is rarely that an individual is capable of healing themselves. You can.

E.P.: How?

By your form of meditation. There are some things that cannot be said in a group sitting. I shall endeavor at some time to use the means of contacting a few of you here by clairaudient writings through this boy.

E.P.: Why can't you come through me in writing?

You have not practised -- you have let it go.

E.P.: Nothing seems to come through now; why is that?

Because you wait for your hand to move. Don't do that. It is one very dangerous method. Be careful if you use it. Don't fear it -- just be careful. Listen. Take your pencil and paper, and listen. Don't think, when you hear something, that it is yourself making it up. It will come in a different manner, so you will know. And even if you think it is coming through your mind, go ahead and write that down, and sooner or later it will come through very clearly and rapidly and you will know it is not from your own mind.

E.P.: When I have tried, only lines and things I could not figure out have come.

That is the beginning of automatic writing. To do that you have to be taken under a certain amount of control, and if you are not careful that is where obsession is apt to take place.

Thank you, and I wish the love of the God Force upon you all.

End of seance.

TRANCE LECTURE of APRIL 18, 1948

PRESENT: Meade Layne, Vivian Brinkley, Mrs. Jackson, Judge Collins, Kathryn Townes, Harriet Foster. Mark Probert, Medium.

2:32 P.M. Foreign Control: Foreign words - medium is standing up. Control finally persuaded to sit down. Speaks in English - says Mark has no energy - "The trouble is no energy - no force - no good. I have to give - I give, I give, I give!" (Calls down cosmic force). "Ki-ya-ta - Ki-ya-ta"... (the usual temple dance.) "Boy let energy run down - no do take care of self. I go!"

2:36 P.M. Professor Luntz: "Good afternoon! I am Professor Luntz. You have some new faces here. To speak about the doctor:" (This transcribed by Harriet Foster). (Advice given Dr. Lynn. Also gave additional advice regarding Kathryn Townes' spinal trouble.)

(To Judge Collins): "You - you, sir - have you something to say to me? Do any of you have anything further to say to me?" (To Mrs. Jackson) "Well, whatever you may think, I do hope that you will come back; I enjoy coming here; grateful that I am given the privilege to talk - there are many things that I would like to say. One of them is, the doorway to life is open - has always been open to those who care to go through. Experience is the sum and total of our life. Without it, no knowledge is gained. Mrs. Brinkley, you are leaving? You will have a fine trip, but I feel that you will be back within a short time. I do hope I am right. I have come to feel a relationship between myself and this group."

V.B.: "Thank you. I have a personal question: Each has people on the other side standing by to help - can you see these entities that are around us?"

"Not always; there are times when the whole room here could be filled and yet I would not necessarily be aware of anyone nor any of the entities aware of me. The consciousness travels its own line, its own particular field of vibration, and only becomes aware of someone else around them when they come in contact with that particular vibration, and then, only when they desire so - and then too, only what they know how. In that way, we are all fairly well protected from things we do not like and from outside attack."

M.L.: "Is that the reason why just once in 20 years have I been able to find out how many people attend these meetings?"

"That is right; there is really no way of knowing; it is not like you sitting around here seeing one another. It too, is the case, often, and the reason for a mother or father or sister or brother who has gone on and then some other relative and on coming back, someone in the seance room asks for so and so - they may both come in within 15 or 20 minutes, and neither one will know of the other's presence."

M.L.: "When you leave here, what will be your surroundings?"

Prof. Luntz: "Being that I am so close in contact with earth vibrations, I will be quite aware of that vibration - it will be my world."

M.L.: "You could maintain yourself as long as you wished in our vibration?"

"Yes, when you know how, by concentrated thought, by will, by the mind, you can go wherever you so desire. Mind alone functions on all planes."

M.L.: "Is it not necessary for you to operate through any person on this plane in order to see and hear?"

"No, it is not; each one of us are little individual entities of conscious awareness - that is all, but that is enough."

M.L.: "Some communicators talk of seeing through others' eyes ..."

"They do not do that; it is not done in that way - quite; excuse me a minute..."

Control departs 2:54 P.M.

3:01 P.M. Control: LAO-TSE:

"Good afternoon! I am Lao Tse. I am very happy to meet all the new faces, the new people. It is an honor to me. I love to meet all new minds. In the conversation of people, if they would just stop to reason with themselves that they are not carrying on a conversation between - what is the word? between individuals - well, something outside, but rather, they are two minds, two forces - exchanging forces - two minds exchanging thoughts - if we could consider that - there would be no prejudices and arguments and contentions and all those unhappy affairs and conditions. All mankind is on the march; each one is on his own road, path, seeking his own destiny. There is no world that is especially good or especially bad, because there is no way of comparing. There is no comparison between your world and my world, only in a general sort of way. The sooner we all come to realize that this great God Force is our destiny, we are all marching towards It, or 'Him', if you wish, in your Christian manner of speaking. There is no place in this world for narrow thought. Expansion of mind - is growth - knowledge is the criterion of life. Without it, nothing is important.

"This work has been going on for almost two years; unless a thing changes, it suffers stagnation and dies. All things must follow the law of change. And so it is with this work; and this lad must go on -- we have greater hopes -- and in the beginning, we had a greater purpose. We did not start these meetings for mere pastime, not by any means. Each one of you have something ahead."

M.L.: "We have felt that this work has improved - what can we do to help?"

Lao-Tse: "Thank you; there is not a great deal you can do. We must do it and we shall. With, of course, the sanction of this man. And even though he may give his sanction and his desire may be to go on to greater things, it can not be done unless his health becomes better, and his health can not become better unless his habits become better. A sick body does not encourage the mind to think."

M.L.: "We realize it - Mark does too."

"I know he does - and yet he has formed habits through the years that are most difficult to break. It depends now on whether or not he himself has the true desire to make something of himself; to allow us to be of assistance. This can happen; with his will to do so: there awaits him a field of lecturing under control. Your friend and mine, Mr. Roger Graham, is every bit right in what he says. Let us hope that the flesh, in this instant, is strong enough to go on."

V.B.: "Can't you help more?"

"Yes, and there will be."

V.B.: "Now seems to be the point, doesn't it?"

"Now is the time."

M. L.: "Mark lacks confidence in spite of all his experience."

"That is one of our greatest difficulties in working with him; he always reserves that self that says 'What is going on?' 'What is this?' Five - six - seven years - we have been preparing and encouraging and instilling within him, the ability and the wish to do this work; and yet, that little seed of doubt is still there."

M.L.: "Unless it can be worked at from your side, it doesn't seem that we can do much more here."

"You see, the law of the planes of consciousness are 'No interference'. Each individual on any plane is to do as his own consciousness dictates for him to do. So we, here, on the inner circle, can only suggest."

M.L.: "Is not Mark in full accord with you during sleep and while functioning on the astral?"

"He is in full accord until entering back into the physical state of awareness and then the change takes place. He needs a more concrete stick to measure by, and only experience will form this stick - the time is not quite ready."

M.L.: "We will cooperate as best we can."

Lao-Tse: "You - you, sir, have done beautifully; we deeply appreciate it, and we hope that you will not lose patience or become discouraged."

M.L.: "Thank you. We will not lose patience."

"I think I will go."

Control departs. 3:14 P.M.

3:16 P.M. Control: Lingford:

"Mr. Collins! At last you got here! You know, I feel strongly that you are going to doubt my substantial presence -- and you may do that - but try not to doubt my veracity on the things that I talk about. Not that I will have too much to say, because I do not know much; I feel strong of voice today! Vivian, are you coming back?"

V.B.: "Do you think so?"

"I do; I do not think you will be gone more than a month or two. I hope I am right, because I just love a room full of women! I am told I am not to do any more smoking - isn't that sad? Yes, that certainly cut me out. It is all right with me - I won't miss it; if he could only miss it like I miss it, he would not miss it at all. They are not making me cut it out on account of what it would do to me, but of what it does to him - but then I have tried to argue this - that if a fag doesn't kill you, an automobile will - something will - that man in the long black suit, will get you regardless - but it is not something to be afraid of, believe me - it is throwing a load off - a heavy load."

M.L.: "One communicator told us it was worth the trouble of living, just to have the pleasure of dying - do you agree?"

"Yes, I do, but I can still understand the fear that lies back of it because it is fear of the unknown. In death itself, there is absolutely no pain whatever - it is sleeping and awaking - and awaking and sleeping - that is all that life is, from one consciousness to another."

M.L.: "Did you hear Rajah Natcha tell us that the best we could do on this side was to prepare on this side, to meet the unexpected with equanimity?"

"He even scares me when he says that; on first making the change, there is no substantial difference - not to any great degree. It is only after much learning that you begin to make a different change, and there is really something, from what I am told. I must comment on the fact that I - am 'astral bound' - I am satisfied where I am, yes indeed. This is known as the summer land - you have plenty of time. Life gives us all time to study the field of consciousness we are in and we stay till we find something better - until we become more intelligent - there begins the great change - to go on."

V.B.: "Can you tell us about the great change?"

Lingford: "Another death takes place here but not in the manner that one supposes. That is where one of the things in which I believe that the Rajah Natcha was referring to. A change of consciousness does not necessarily entail the dropping off of another body."

V.B.: "Is that accidental, or controlled by yourself?"

"It is controlled by yourself; there are some who have advanced mentally and do not really realize it, and they have the experience of automatically leaving the body because they are already prepared for new knowledge. You leave a body here because something can be done with it - it is still of value to nature; nature can turn it back to useful elements. But what is nature going to do with a body in the astral world? Does it seem sensible that nature should allow man to toss off a dead carcass and leave it floating around in space - open to all the psychic vibrations of the earth? From my observations on my side, I see no such thing; there is no material vehicle."

M.L.: "Is it a matter of lines of force?"

"Lines of force you may call it - but as for dropping off another body, believe me, as far as I can observe - we are all open to criticism - that I am living in the summerland which is a terrific world of illusion. Do you know of any world more illusionary than the physical world? As you change from this plane to the other planes, each becomes more substantial - more true (that is not the correct word) - your consciousness takes on a more concrete awareness and each plane becomes more so as you go on, not less so - otherwise, if that were so, nothing of truth could come back here."

M.L.: "Rajah Natcha - consciousness heightened to superior degree ..."

"That is what I believe the Hindu calls Devachan."

V.B.: "In M. Long's book - he tells of the two consciousnesses parting - neither one being able to function by itself - what happens then?"

"To begin with, I am not at all agreeable, and none of this particular circle are agreeable about your subconscious. I do not care to beg the question, mind you, but mind is all conscious - there is nothing below; there is no expansion of consciousness."

M.L.: "We understand your point of view."

"The state of hypnosis we assume that we are playing around with the subconscious. I do not think that any of your psychiatrists know what they are talking about. They merely use the word; there are many ways that the mind can work and seem to be working at different points and each separate and apart from one another, but they are not. That is from the source of the body that the energy springs - the source is the mind of the individual that goes out. I am not sure that that is particularly clear. Mr. Collins, would you please say something about that?"

Judge Collins: (Dissertation on subconscious)

Lingford: "Thank you sir, you are exceedingly correct; and that is what we need more of, is people who know, and know that they know, and agree that they do not know - that is something; that is valuable - then we begin to advance by admitting that we do not know. But man has come here to know - to learn - to experience and he will eventually know. Man is a complex, very complex being. He may look simple because he has been told that he is simple so he assumes that he is simple, then he acts simply. Out of the vast herd of the so-called human race, you can practically use your two hands only and count the number of minds that have done anything toward the advancing of the world. That is little short of appalling. When you get down to that, yes, each individual is in his own little world imparts something to life. None of us come here and just depart without leaving some little thing here that helps the rest of us to carry on to bigger and better things.

"I have out-talked myself this afternoon. I do not as a rule go in for that sort of thing. I have been busy with my studies and my experimenting with life to see what goes."

M.L.: "Perhaps we will all have a chance to meet you personally - after all, you have much the advantage - you know what we all look like."

"It depends a great deal on what you know; it is what you know about life that brings you to any circle that you find yourself. It is what you are seeking to learn. I wish you a very nice trip, Vivian."

V.B.: "You look in on me."

"I will endeavor to do so. I will make arrangements with the boy to set a time."

Control departs.

TRANCE LECTURE of JULY 11, 1948

PRESENT: Dr. Martha Welpton, Dr. George Cruikshank, Mr. and Mrs. Howard St. John, Fred Prendergast, Meade Layne, Irene Probert, Harriet Foster. Mark Probert, Medium.

2:55 P.M. Control: ARAKASHI: (Recited a prayer in foreign language).

"Good evening! I am Arakashi, and I am happy to be back here and to see a few new faces joined to the circle. (Introductions). I am glad to meet you all, but it seems to me that you, Lady, (Mrs. St. John) have been here before, a long time ago."

Mrs. St. J.: "Yes, and I enjoyed hearing you speak at that time."

Arakashi: "Thank you. I do not remember that I spoke at that time, however. You see, I have joined the band only a short time ago."

Mrs. St. J.: "I must have been mistaken."

"Yes; I think you are remembering Lao-Tse, who at one time allowed you peoples to Christen him 'X'. As far as that goes, we are all 'X' -- the unknown quantity; not only we on this side, but you on your side. Man is forever an enigma, both to himself and to those around him. That I will take back to the evening when we were talking on genius. As I said at that time, it is a wonderful mental exercise, but there is also a great deal to be learned by such. Now, if any of you have an interesting subject to talk about, I would like to hear it."

M.L.: "The world is very full of a number of subjects!"

Mrs. St. J.: "You say everyone is an unknown quantity -- can we not get to know ourselves?"

"Only to a degree, only so much. From my viewpoint, my pursuit of the same subject, you would have to be able to get outside of yourself to do so; and that, of course, is quite impossible."

M.L.: "The Greeks had the saying, Man know thyself. It always seemed to me that should be written as two words and capitalization the 'S' - the High Self."

"Even there you can merely make a contact and know of it, but not know it. That is the extremely disconcerting and mystifying part of the whole subject."

M.L.: "In your mode of thought, what is the best path?"

"For me, I find a completeness, a state of contentment through contemplation of the Self. You can advance a long way and find great glory in life, sufficient to urge you on to greater things; but were you to truly and honestly comprehend yourself, you would have no more reason for living -- and, indeed, you would not continue to have any existence whatsoever. You see, we stretch out too far, we expect too much. Now, we say, 'Oh, no -- we do not expect too much, we are just trying, that is all.' But, if you were not expecting, you would not try, huh? It is also wiser to shoot too high, because then you may get something much better; if your aim is lower, you do not gain very much. So, you do expect a lot and it is good to expect a lot."

M.L.: "Meditation and concentration are difficult for most people in the Western World."

"Because they have not been trained to it. It is an extremely easy thing to do if you will apply yourself. The Western Mind is always in -- what shall I say? -- a State of Itch; it cannot find repose."

M.L.: Question Re: use of rituals

Arakashi: "Yes, it will go a long way, but it is not truly satisfactory to the Self; especially to one who is advanced to the stage of wanting to carry on rituals."

Mrs. St. J: "Will not rituals help?"

"Oh, yes, indeed. The spoken word into the ether creates a varied condition according to what you are calling for."

M.L.: Question concerning effect of ritual on the Aura.

"There is an expansion of the aura, a stepping-up of the vibratory rate; there is a marked and rapid change of the higher colors -- simply because these rituals step up the vibratory rate of the cells of the body and of course through the mind."

M.L.: "I have been told that the pentagram ritual causes the aura to flare like a torch."

"Of course, that depends upon the one who is practising the ritual and the extent to which he has advanced."

F.P.: "Might it not become like a stone -- a stereotyped thing?"

"No, not if it is used under the guiding hand of the mind who knows what he is doing."

F.P.: "What about the use of rituals in the churches?"

"The rituals in churches are not so much help to anyone, but they act as a psychological parade. You see, it is very mystifying to the flock, and the flock loves to be mystified."

M.L.: "We realize that ritual is only effective when used with intention and power, but there are two doctrines: one, that the priest, by virtue of his office, uses the ritual effectively, regardless of his personality and moral conduct. The other says that it is dependent upon the priest's personal development and character."

"You know, there is much more mechanical activity in life than you suppose. We sometimes become so enthusiastic that we become blind to the realness of things. That is, as close to the realness as any of us will know. If a man knows that 2 and 2 is 4, it doesn't matter whether he has committed a dozen murders and all kinds of arson, he will still get 2 and 2 equals 4. That is the way with the use of rituals. Nature is not at all interested as to whether you are good or evil. You use forces, and those forces are laws, and those laws act and react."

M.L.: "Suppose the ignorant occultist merely repeats, mechanically, the words of power -- what is the result?"

"He will get a slight amount of action, but not a great deal, because the power of knowledge is not back of it."

M.L.: "That is what I meant: is it necessary for the operator to have knowledge?"

"To do anything properly, there must be the proper approach; and the proper approach to anything cannot be accomplished unless there is knowledge, understanding of what you are doing."

M.L.: "In physical chemistry, any amateur gets the same results as the expert by using the same formula."

"Of course -- he is helped by someone who does know, is he not?"

M.L.: "Well, he is using knowledge of someone else."

"Then his actions are merely mechanical; and, in fact, you could take anyone of your machines today and set up chemicals and cause the machines to mix them too."

M.L.: "That is, in essence, what I am trying to clear -- the difference between the psychological experiments with rituals and the laboratory experiments with dense matter"

"But, you see, he is using knowledge."

M.L.: "He is, using it, but is not conscious of it; it does not matter whether he believes in the result of this mechanical operation."

"That is correct -- but it does not matter when there is a physical substance that you are working on with your hands; you do not have to know anything. The law that governs that is the mind that first created the law of what those chemicals will do when combined."

Dr. C.: "In either case, then, is it not following a formula; and because that formula is based on knowledge, the results can be looked for, whether physical or mental?"

"Yes."

M.L.: "In magic, would the mere form produce the results? I know I seem to be saying the same thing over and over; I do not mean to repeat, but I am anxious to have the information."

"Let us take, for a moment, the man who can do fire-walking, and he is face to face with a man who not only does not know what is going on, but he is afraid. And yet that fire-walker can endow him with the power, so that he -- with all his disbelief -- all he needs then is the courage (which, believe me, is plenty!), so the mental substance, the mental activity, can be transferred to another who is absolutely ignorant of the laws and he too will find these laws quite workable. So it is a transference of mind substance."

M.L.: "Yes, we know that takes place."

Dr. C.: "You say that courage is based upon definite knowledge?"

"No. There are, of course, several different kinds of courage. The man rushing into battle where he is safe one moment and throws that safety aside to rush in and do what you call a heroic act -- it is not a matter of courage. It is the mind seeing something that needs to be done and forgetting itself in its action. For that one would possibly die in his mind many times if he stood by and saw a certain thing take place and did nothing about it. So it takes less courage for him to go into it than to stand idly by. I will ask you to excuse me now; I will return later." Control withdraws 3:18 P.M.

4:00 P.M. Control: Professor Luntz:

"Good afternoon; I am Professor Luntz. I have come to ask a few questions myself. In regard to the stomach, Doctors, and indigestion. Is it likely, or at all possible, that a great deal of indigestion and general stomach disturbances is caused by a lack of saliva in the stomach during eating?"

Dr. W.: "No, saliva is in the mouth, but when the food reaches the stomach the hydrochloric acid performs the breaking down of foods and digesting."

"Saliva is alkaline, is it not?"

Dr. W.: "Yes".

"Then is it not necessary to have this alkaline to mix with the acids of the stomach and the foods to get proper digestion?"

Dr. W.: No. The saliva is essential for breaking down the carbohydrates only."

"Then the proper digestion of the food could not go on without the saliva?"

Dr. W.: (notes incomplete) "... if they do not have the hydrochloric acid or pepsin in the stomach."

"I think, however, Doctor, from what I see, that saliva is much more important to digestion than we suppose. I am inclined to believe -- though this hypothesis may sound foolish, and may be -- but I think a person who suffers from a bad stomach, a bad digestion, if saliva could be taken from the glands and injected into the stomach --"

Dr. W.: "That is the reason for chewing."

"Yes, and therefore I think it is quite improper to drink any liquids at all when eating a solid, because this liquid dilutes the saliva and the digestion that starts in the mouth is weakened considerably."

Dr. C.: "Meat can be taken directly into the stomach and be digested. But I think there is another factor that is very important. Perhaps the very thought of delicious food may start up a salivary flow, so chewing starts up the gastric juices - there is the timing element."

Prof. Luntz: "There seems also a mental element - so you can go back to the mind -- which is what I wanted to prove to myself."

Dr. C.: "It is a long jump!"

"Yes, but perhaps not as long as you may fear. If a person is in the mad rush of most of your Americans, that creates an extremely bad mental attitude, and that doesn't give the salivary glands of the mouth a chance to function properly. When the food reaches your stomach you are in a high state of tension, and this mental tension reacts upon the nerve system and you will find how flushed a stomach can become under rage or any excessive agitation. I believe that if the mind is properly trained to slow down and take everything calmly, with a form of indifference, then you will not suffer from indigestion. There is so much talk of germs. Germs, in my estimation, cannot attack the cells unless the mind gives over and allows that to take place."

Dr. C.: "Christian Scientists work somewhat on this line, do they not?"

"Yes, but the Christian Scientists, unfortunately, do not comprehend at all what they are doing. They simply make a statement and expect the layman to know the esoteric thing they are talking about -- which is quite improbable. Now, I have learned something here this afternoon."

"And now I want to turn back to what this lady was talking about last Sunday (case of sarcoma) -- I can only say the same thing I have said before: this germ -- and I believe it is a germ, is it not, Doctor?"

Dr. C.: "That has not yet been determined."

"Well, be it a germ, or not, it is still, in my opinion, a condition brought about through mental activity -- and, though you use medicine and may be able to conquer it with that, you will not really conquer it unless the mental state is changed."

H.F.: "I suppose faith in whatever treatment is used would be necessary?"

"Yes, but he must go further than that; he must not tear around; he must not worry; he must realize that nothing is worth getting tense about -- else all treatment will be useless. I do not wish to be offensive to you doctors, but I wish to state that the mind can absolutely, positively cure any disease if it is gotten at in the proper manner."

Dr. W.: "How to get at it in the proper manner?"

Prof. Luntz: "First, you will have to find out what is disturbing the patient; what he has been like as a child; about his parents; what he likes and dislikes; what he fears and what he reaches out for. And you will find, by making a chart of these things, that each one of those particular affairs brings on a disease -- or, I should say, opens the channel for those diseases; it awakens the germ that will eventually bring on the trouble.

Dr. W?: "Now, it seems there is some particular thing on your mind,

Dr. W.: "No ..."

"Yet you feel that I have only begun, not carried this thing through?"

Dr. C.: "There are many of us who question the possibility of a cure of organic diseases through the mind. Many of us professional people question the cures that are advertised under various ways. Personally, I have wanted to be able to believe in them -- anything that would obviate the need of the knife -- but I am not yet satisfied. I do know the mind can affect the body for good or ill. I have seen it work both ways -- illnesses cured by hopefulness, cheerfulness, and so on. But what we would like to get at is exactly what Dr. W. asked: what is the method?"

"I sometimes feel that I may be offending you. I have no such intention, and I am here only to learn, myself, and to tell a few things that may be possible."

Dr. W.: "You said once that you were not a physician in your earth-life, but could consult with others who were. Could you possibly bring them with you here?"

"If you wish, I will try."

Dr. W.: "We would be most appreciative if you will do that."

"Thank you. These fine people on my side are very grateful for that attitude. We need more of it on both planes. Now, you say, Dr. C., that you have seen people getting over illnesses without the use of medicines but through new hope, a new attitude."

Dr. C.: "Functional illnesses, I should have said -- not organic."

"Cancer has been cured that way, too."

Dr. W.: "Where can we get the proof of that on our side? Can you help us to get such proof?"

"That I shall go into at a subsequent time, but just now what I am trying to point out is: if a given thing happens once, it is surely within the realm of possibility that it can happen twice; is that not so?"

Dr. W.: "Yes."

Prof. L: "So, if one patient gets over a serious illness through a new mental state, it also means for sure that so can all the rest, if that state of mind can be reached. Science proves a thing as a fact by going into it deeply and all coming out with the same result. Then they all accept it as a fact -- at least tentatively. But I think that it proves that if a thing happens once, it can happen again, and you can use that 'once' to work as an all-over, especially when the mind is concerned. You doctors, I feel sure, have used sugar pills sometimes for your patients, because you knew they needed nothing else; there was really nothing wrong with their bodies, but it was a mental condition. That mental condition, if not taken care of, could have built up to a very real physical trouble."

Dr. W.: "I never gave any fake pills -- I came right out and told them what I thought ..."

Dr. C.: "I think most doctors sometimes use them -- 'placebos,' we call them."

"Women, I am afraid, have a tendency to see things when they wish ... and they will state in sometimes a really cold-blooded manner the fact, because, I think, they feel within themselves that it will do the most good."

"I do not know that I have been very logical or sane in my conversation, but I have learned something, and I am going to come and impress upon the boy through writing so that I can express a few more points and bring up a few that may be helpful."

Dr. C.: "The production even of malignancy can start out with bad functional conditions and may arise from bad mental conditions. Therefore, you can produce by a bad mental state an organic ailment. How are we to treat that?"

"Well, I think I can do a better job by writing through the boy. I have accomplished a little in that way already."

I.P.: "Before you go, Professor Luntz, I should like to ask you about the trouble I have been having with water forming under my eyelids and the feeling as if they had been burnt by hot grease, etc. What causes it?"

"I am going to say something that will be most contradictory to what I have been saying a few minutes ago."

I.P.: "You have been very helpful to us before, so I have great confidence in your advice."

"It seems to me that your condition is an allergy of some kind. Would you doctors think that might be the case?"

Dr. C.: "It sound very plausible to me."

Prof. Luntz: "Also, I see that you are slightly on the anemic side ... You have a son; he is away now. One of your causes of the difficulty is worry. You are worrying about him, are you not? Here are your psychosomatics again, Doctor!"

I.P.: "Well, I have been worrying more about my daughter than my son recently."

"We put it in this hand; we change it over to the other, but we still have it. I feel sure that if you can relax and stop worrying, the condition will clear up. I still think you are worrying over your son. I believe you did not have this condition when he was here?"

I.P.: "Yes, I did; he was still here when I first noticed it."

"Well, in that instance, we will not put it on the son. Let us go back and take up your case. Diabetes -- of which I feel you have a trace -- is caused by worry, is it not, Doctor? Could not the same worry act upon the eyes and upon the blood so that it can cause anemia?"

Dr. C.: "But is she anemic?"

"I can only tell you what I see from my side; you will have to see it from your side. You will please to excuse me for a moment."

Control withdraws. (Notes incomplete).

COMMUNICATION OF THE TRANCE CONTROL LINGFORD

December 1, 1948 - Mark Probert - Medium.

Lingford: "... Just one more thing - you may mark it up as a practical certainty that if the United States interferes in China, that is just what Russia is waiting for. China is going to become a communistic nation. Communism will not become the kind of yoke for the Chinese that you may suppose, however, because the Chinese have a way of working under the surface. Personally, I feel that it may be much better for them than the present government."

M.L.: "Just how would our interference in China be an advantage to Russia?"

"Because you would then have to divide your forces. You will have two enemies instead of one, and under present circumstances that would be pretty bad for this country."

"You mean Russia might attack this country?"

"Yes, I do."

"We have heard that Russia has tremendous underground installations in Siberia. What do you think of her military strength?"

"Yes - and I can only tell you that the state of her military strength is extremely good. It has been greatly intensified since the war. However, Russia is not capable of carrying on a long war with the United States. If she does attack she will have to strike first and swiftly. If she loses it will be the end of Russia. What will come about then will be a United States of the world."

"What about Tito?"

"Tito is looking to get himself assassinated, and only under the strictest guard can he avoid it. There is going to be a great rising up of the underground throughout Europe in favor of Tito."

"You feel, then, that the United States should follow a hands-off policy in the Orient?"

"Yes. I think that Chiang Kai-Shek has sealed his own doom and should be left to fry in it. Of course, the United States and England have a great deal to lose there (yes, the big corporations) and they are not going to sit idly by and lose it. Yes, as always, it is the old question of greed."

"There seems to be much talk about the possibility of MacArthur being sent to take over militarily."

"Yes, and he is the last man that should be put on that job."

NUCLEAR PHYSICS - THE FISSION OF THE PROTON

From February 1949 Round Robin

The Round Robin editor recently received, from Associate "Lindy" Millard of Duluth, a letter dealing with the possibility of effecting fission of the proton. This communication was confidential in nature, but by permission of the Associate the substance of it was sent out as a release to the BSR members. Assoc. L.M. believes that the proton is fissionable, probably at an approximate critical value of 938 million electron volts - and that a chain reaction would almost certainly follow. He has been engaged with this problem for some 12 years past.

This statement was submitted to Roger Graham, a physicist and mathematician well-known to most RR readers - who replied as follows, with full permission to quote:

"The proton is unfissionable under all forces. The Vortex theory used by Assoc. L.M. is basically unsound, in too many ways to go into here. I have examined all aspects of it, including Leadbeater, to the extent that I am aware of the seeming validity it has in many ways, and can see how a discarnate observer of a certain type might actually 'see' the pattern of the Vortex Theory 'existing in actuality'; but any

resemblance reality has to the Vortex Theory is purely coincidental. I very seldom say anything is impossible, but in this case I definitely say, fission of the proton is impossible."

However, on the 7th of January, during a discussion of the question in the presence of the medium Mark Probert, a communicator came through by clairaudience and said in effect: "The proton is fissionable under impact of the Gamma ray. A chain reaction is sure . . . There is no shield, no way to check such a chain reaction . . ."

On being questioned about the figure 938 M.e.v. as the approximate critical level, the communicator gave an equation (corrected later on):

$$K \times \frac{938}{2 V M}$$

and then went on to say that the critical value might be higher than this; that 938 can be obtained by laboratory means, but is very dangerous. Some material denser than lead is necessary if a shield is to be found. In all matter the magnetic field between proton and neutron varies in speed of exchange. A low speed will prevent fission of the proton of other matter."

On being informed of the statement of Roger Graham, Associate Millard wrote the RR editor at greater length. The basic theory with which he is concerned takes its departure from the classical theory of the ether through certain German discoveries. "I first heard of Krafft's atom model and began studying it in 1937, but the theory has its beginnings about 1930, and is in turn based on the discoveries of H. Fricke of Germany, where ether physics is developing, though unrecognized officially. The proton fission was hinted at in 1939 in a pamphlet entitled 'Atomic Oscillators' in these words: '... this is a reasonable assumption because the energy equivalent of an electron is only 500,000 volts, as against the 930 million volts of the proton. It is therefore much more easily destroyed than the proton ...' Nothing is said about fission, but ionization is discussed at this point in connection with a chemically inert element. Many of those (if not all) who will be reading the release, have never heard of the NEW Vortex Theory, nor are they unanimous in their interpretation of the ether theories implied in the objection - so that, in effect, Mr. Graham has been talking over our heads . . . I have never heard of Leadbeater but would like to find out about him . . . Facts must mold theory and never the reverse. I am not at all offended by Mr. Graham's assertions."

"It is the Mark Probert oracle" (Assoc. L.M. continues) "that is most interesting. The energy flow and the speed of exchange are quite intelligible under the new vortex atom theory. The Invisible consulted is perhaps schooled in the Ancient Wisdom, connected with the original version of the Dzian, or else the advanced knowledge once developed in Poseid (Atlan). The projected formula looks like a ratio of energies. K is a proportionality factor. Perhaps the critical energy is higher because the cosmic tide of maximum density of the ether is leaving our galaxy."

Several pages of mathematics follow, along with an additional comment: "The bombarding of protons would produce high temperatures, blue-white heat; I have this to corroborate it:

"'Creation of a temperature 250 times hotter than the interior of the sun was described by Dr. H. A. Bethe of Cornell University. This temperature, according to Dr. Bethe, exists inside the atom when a deuteron is fired at a hydrogen nucleus with an energy of 5,000,000 volts. It is estimated to exist for a hundredth of a billionth second. A gram of ordinary salt would be transformed to a radioactive substance more deadly than a million of radium ... it would destroy all that it came in contact with.' (Scientific Press, May 1937).

"So now we know where to look as we keep an eagle eye on beta-tron research . . . But the Cornell physicists do not suspect that the proton has a definite shatterable structure . . ."

In the interim, and without having seen the above communication from Assoc. L.M., Roger Graham wrote in part as follows: "How, if 938 million electron volts is a critical value for fission of the proton, is it that cosmic rays have not already produced the catastrophic results predicted by the Assoc. in Duluth - since their values range from below that to a hundred times that amount... To make my position clear, I believe such prophecies of gloom are not only harmful, but will reflect against BSRA to its detriment. I am aware you are not taking any personal stand in the matter, and neither am I. I made my statement in the interests of counteracting the gloom prediction of the destruction of the earth."

An answer, or partial answer to the question about the cosmic rays, may appear from the notes by the M.P. communicators, quoted below. As to Mr. Graham's other point: certainly neither RR nor any BSRA publication desires to sensationalize scientific facts or theories, or to cry alarm unnecessarily. But if there is (as seems very possible) a real question as to the fissionability of the proton, and as to the possible results, it seems to me rather a duty than a public disservice, to give our readers a factual account of the situation. M.L.

Relevant communication
from Millen Cooke

As most of our readers will recall, Millen Cooke has long been one of Round Robin's most valued contributors. A recent gathering at her home included "a physicist, two psychologists, a biologist, a chemist, a painter", and several other professional workers - none of whose names, unfortunately, can be given here. The subject of nuclear fission came up. Millen Cooke made a few notes from memory, and has passed them along to RR, 'just in case' they proved of interest - as they certainly have. I regret that only the briefest summary can be offered here.

"The Big IF was", writes Millen Cooke, "suppose the discoveries of nuclear physics outran man's ability to control the snowballing effects of some experiments. What about effects in the chemical sphere, and repercussions on the 'other planes' as well?

"Early in the history of fission experiments there was much talk about possibilities of a chain reaction. Later, various 'authorities' disclaimed this possibility -- some from the point of view that there is not enough fissionable material to sustain the reaction, and some from the standpoint that the 'level of energy' produced by a man-made explosion is not sufficiently high to set off such a reaction. This question was put to the physicist referred to, and his reply follows:

"First, the arguments, being based on assumptions, are worth only the weight of those assumptions. They belong to a consideration of 'probability' and are wishful arguments. Matter is composed entirely of stresses or tensions between energy fields: if they react with the tensions in our sensory mechanisms, we perceive matter. If there is no reaction, or if it lies below the level of awareness, we perceive nothing. Perceive reactions that do not register with our senses as matter, we call energy. That is the only difference between matter and energy.

"The existence of a field presupposes organization of energy; and whatever is organized can become disorganized. All matter and all energy is fissionable, so it becomes ridiculous to say there is not enough fissionable material in the earth's crust to sustain a chain reaction. Some substances are more stable than others, it is true . . . In my opinion, any known measurement of the energy necessary to disorganize a chemical 'field' will be variable. It is an extremely ticklish situation.

"It is inaccurate to state that a man-made explosion would not reach sufficient intensity to trigger off a chain reaction involving materials not fissionable under ordinary conditions. The actual conditions existing in the heart of an atomic explosion are calculable mathematically - but any calculation is only an assumption that seems to be correct, since direct observation is still impossible.

"An atomic bomb exploded in the open air is subject to conditions that are carefully excluded from a controlled laboratory experiment. . .

"Yes, I definitely think a reaction involving the entire planet is possible. But our ignorance makes it impossible to calculate the probability of such an occurrence."

Question: "In your opinion, then, man is working on the borders of interplane reaction in his experiments with nuclear fission?"

"Exactly! The chemical world is 'energy'. The status of energy as matter depends upon the sensory organization of the observing entity. Your own scientific observations should convince you that man has already stepped across the borders of interplane reaction in several of his experiments, as, according to your remarkably complete history, he has done in the past - and by extension of the idea, may do again, if he survives."

"What would happen in the chemical world, if a reaction involving the whole planet actually took place?"

"That is unpredictable and any opinion is based upon speculation. However, my speculations allow for the shattering of the planetary shell and the formation of a second asteroid belt somewhere near the present orbit of the earth. That, in my opinion, is the least that might happen. At the other end of the scale, the reaction might become intense enough to involve the sun - a none too-stable star. I can imagine such a bi-polar reaction converting the sun into a nova, and the whole thing settling down finally into a nebula - perhaps a ring nebula similar to the one in the constellation Lyra."

"How could the explosion of the earth involve the sun?"

"If the fissioning elements built up a reaction of sufficient intensity, or of a quality or pattern to effect disorganization of all or most of the earth, the planet would become, at least temporarily, a second sun. The conditions would approach those existing in the sun. An exchange of energy between the two would be almost inevitable. A flow of energy from the sun might easily be produced. Within about ten days the matter that had been the earth would have been pulled around about half its orbit, and in less than a month it would be distributed in a ring around the sun - a ring that might conceivably envelop the solar system . . . Who can say whether any of the other planets would be destroyed also?"

The foregoing is the substance of the opinions of a distinguished physicist, as reported to RR by Millen Cooke. On January 15, during a conversation on this subject in the presence of Mark Probert, a clairaudient communication was received. The communicator identified himself as Professor Twining, a mathematician well known to the San Diego group. His death took place about a year ago, and he has communicated several times through Mark P. He identified himself as the one who had given the equation above quoted. The notes were taken hastily but I give them as they stand:

"... the proton will shatter into two similar halves and the released energy will cause shattering of other protons by vibration. But the released energy of a proton of one form of matter unless equal to or stronger than the proton energy in other matter, will not cause a chain reaction. Nevertheless, the resultant blast would be sufficient to cause sudden and violent mutation of the electronic field of the atoms. This in itself would release the necessary energy to complete proton fission in all other matter, with no jumps between.

"I'm sorry not to have given you my name heretofore, but I've been debating with myself the advisability of it. It was I who presented the equation picture to you and our friend Meade Layne. I hope my good friend . . . will not feel hurt because I've failed to make good contacts with him as we promised to do if possible. I can positively assure you all is well with me, and shall be with you when you come over here. Things are a great deal different than I had any idea of, or than you can now suppose.

"Yes, as I see it - the 'K' is kinetic energy, the 'x' at the foot of the 'K' is ..." - (repeated efforts to express himself, but Mark P. could not understand). "It's a hell of a job to get this across."

M.L.- "Does it mean the atomic number - number of protons, positive nuclear charge?"

"Well, yes. It means the unknown energy or the one chosen. It belongs where you have it, otherwise it would be a formula and would have to be explained. If you will permit me I will say, thank God you all are doing a greater work than you think. Keep on with it!

"Tell your friend Millard his math is beautiful, and I'm sorry to say his theory of the proton breaking is all too true. Yes, once the proton energy is set free artificially it will start the fireworks; that, as you may know, will turn the earth into a huge gaseous ball of fire, but its smaller size will leave it a victim of the sun. It will be drawn into the sun at a terrific rate of speed, and this will cause a general and terrifying disruption of all bodies in or near the sun. All that you have read (from the Millen Cooke notes above quoted) - is a vast possibility. In fact, if you will note in the writings of The Rise and Fall of Man - (a work being dictated to Mark Probert clairaudiently) - it was mentioned that planets do not collide and explode, but run into other suns and cause an explosion by mutation of the planetary matter, which in turn creates other suns."

On Sunday January 16 a further communication was received, this time through the trance control Lingford (not clairaudience): the stenographic transcript follows:

CONTROL: Lingford -

"Now, you're all anxious to find out whether there is a possibility of your all arriving on my plane in one family group, eh? From our viewpoint, and we have talked at great length on this matter ever since your first atomic bomb was dropped - we had watched the whole works in process and we knew what was coming - I'm here this afternoon to tell you, that in the opinions of the rest of the inner circle, the splitting of the proton will be the ever-loving end of all of you. Of course, there is some speculation as to whether we over here will also be affected." (Q). "Yes, we will. Physically speaking the ones on the lower astral, or the ones caught on the lower astral, will most decidedly be affected by it - putting them through what you would call 'unconsciousness'. Can you imagine what the results of such a beautiful explosion would be? What the effect of those hammer-like blows?"

"I suppose it might wreck the whole solar system, but I didn't suppose it would affect your side", said Meade Layne.

"Have any of you ever had the pleasure of watching the psychic body leave the physical body? No? Do you not suppose it is a physical structure and therefore composed of a form of atoms, molecules, whatever goes with them?"

"Isn't that true of all the vehicles?"

"Yes", replied Lingford.

"Then it is a question how far the effects would reach?"

"There will be no waiting in what you call TIME for reforming of the earth again. Man's consciousness will then have to extend out quite a way from this - not present world, but from this galaxy."

"Probably the people of this planet would come to consciousness on some other level. Would that be true of your plane also?"

"Yes, but not for a long, long time to come. We have no doubt but that your earth here would just be sucked into the sun."

"Theoretically, you think this proton fission is obtainable in the laboratory?"

"Yes, we most assuredly do."

"I don't think I'm going to ask you whether you believe it will be attained", said Meade.

"I can tell you that it will most certainly be worked at."

"What type of metal might be used as a shield?" asked Irene.

"If the scientists, whoever they may be, start experiments like that, and their mathematical calculations happen to be wrong in making that shield - I need say no more". (Q). "You have in this country the best scientific minds in the world, but an amateur in some other country is liable to do the work."

"I'll ask you this: Has anyone on your side accurate knowledge as to whether this will take place?"

"I don't like to speak for others on either side, but it is my personal opinion that it will not happen." (Q). "No, not prevented, but just not gone into. The knowledge will be acquired by mathematics and let to stand at that. A scientist does not desire to destroy the world - they are intelligent enough to know the results. Unless a man is mad, insane, he certainly will not carry out the deed."

"So far as I know, almost none of the physicists accept the possibility of proton fission", said Meade.

"Be that as it may, it will be worked out on paper anyway. Man creates and man destroys. Sometimes he is not aware of the process that he goes through to work up to the point of destroying what he has made, but yet it is done. When man discovers he is a creator in every sense of the word, he is less likely to misuse his powers. It is the not understanding of himself that causes the misuse of his powers."

"Is there any chance of intervention by higher Entities?"

"Yes, there is - but sometimes they can go only so far in their interference with people on another plane. Every plane is given to help those on another. There is continued aid and communication throughout the planes." (Q). "Yes, scientists of the Etheric plane understand the matter and are aware of the entire consequences, but even so, they can go just so far in stopping a thing. Not that they could not stop it completely, but if they do, that will interfere with man's growth."

"It would also seem to interfere with his growth if the planet is reduced to a nova..."

"Yes, to some extent; but life is an endless activity."

"You said many of us would be unconscious for a long time."

"Yes, but so many of you are unconscious now!" (Q). "Yes, he would always find another plane of consciousness to carry on. Life would persist. Nature is not interested in one man or two men or an entire nation. It can be, in your eyes, entirely wiped out - like stepping on an anthill. Is Nature interested in the wiping out of those thousands or tens of thousands of ants? No - she would make more ants. Not that I am comparing men to ants!" (Q). "Yes, there is always a reaction in Nature (to any event); starting with what you call thought, right on out, there is continued action. Some times it appears to work out in what you call sequence, but that is only something you seem to see by looking at the surface of the picture. When you consider life as a whole, where are you going to get your continuations from? There is a never-beginning and a never-ending. It is something that the brain can gain no clear comprehension of. There are many individuals who have the ability to suddenly see all, to see the picture as a whole. But that observation lasts for only a split second of time. That is what they call illumination"

"I shall withdraw now and let one of these eminent Oriental philosophers take my place. I have learned so much since coming into contact with these gentle people, in the two years or more since I entered the inner circle. I knew nothing of them before that."

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The foregoing pages must speak for themselves. The Editor, believing them of great importance, recommends them to the attention of physicists and mathematicians - though with the usual misgivings where anything of a 'psychic' nature is involved. Fortunately, however, there is now a considerable number of students of nuclear physics who are well-informed on psychic, spiritistic and other 'borderland' subjects - and hence very open-minded and disposed to profit by them. The future belongs to them - if future there be! The future of our culture, the fate of civilization is in their hands. More specifically, our most desperate need is to realize that help for every human problem, in every department of knowledge is available, may be had from our invisible brothers, from scholars and scientists, minds of the first order, who are

eager to help us, and have the advantage of viewpoints and long experience which no one on our own plane can possibly possess. This type of mind - the combination of occultist, scientist, and philosopher - is exactly the type our culture has NOT produced; in lieu we have a dichotomy, a deep destructive cleavage between the scientism called science, and the intensely practical knowledge of facts and laws called "occult" and "spiritistic". It is imperative that this folly be outgrown and over-passed. "The Light from the Other Side", wrote Egon Friedell - "the next chapter in the history of European culture will be the history of this Light." Some, in fact many (to repeat) are showing themselves capable of understanding this situation, of at least holding out their hands for the receiving even of invisible gifts. They are, however, the pioneers of the New Order, it is 'later than we think', and the Sun is not stayed in its courses. . . . It is for those who can understand such things, that the few pages of this magazine are printed, in service of a Cause far larger than any Cult or Creed.

Meade Layne